or inapt structure of thought is built, yet it may justify itself by opening to fresh knowledge in unexpected directions and either its dissolution and rebuilding or the discovery of some truth it concealed might increase our cognition or our experience. In spite of the mixture created the growth of consciousness, intelligence and reason could arrive through this mixed truth to a clearer and truer figure of self-knowledge and world-knowledge. The obstruction of the original and enveloping inconscience would diminish, and an increasing mental consciousness would reach a clarity and wholeness which would enable the concealed powers of direct knowledge and intuitive process to emerge, utilise the prepared and enlightened instruments and make mind-intelligence their true agent and truth-builder on the evolutionary surface.

But here the second condition or factor of the evolution intervenes; for this seeking for knowledge is not an impersonal mental process hampered only by the general limitations of mind-intelligence: the ego is there, the physical ego, the life ego bent, not on self-knowledge and the discovery of the truth of things and the truth of life, but on vital self-

affirmation; a mental ego is there also bent on its
own personal self-affirmation and largely directed
and used by the vital urge for its life-desire and life-
purpose. For as mind develops, there develops also
a mental individuality with a personal drive of mind-
tendency, a mental temperament, a mind formation
of its own. This surface mental individuality is